شرح الأصول الستة

The Explanation of the Six Principles

Shaykh Abdur Razzaaq bin Abdul Muhsin al-Badr

حفظه الله

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THE EXPLANATION OF THE SIX PRINCIPLES

SHAIKH ABDUR RAZZAAQ BIN ABDUL MUHSIN AL-BADR

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His name: Shaykh 'Abdur-Razzaaq Bin 'Abdil-Muhsin Al-'Abbad Al-Badr.

He is the son of Al-'Allamah Muhaddith of Medina Shaykh 'Abdul-Muhsin Al-'Abbad Al-Badr.

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Current occupation: He is a member of the teaching staff in the Islamic University, in Al-Medina.

Scholastic certifications: Doctorate in 'Aqeedah.

The Shaykh has authored books, researches, as well as numerous explanations in different sciences. Among them:

1. Fiqh of Supplications & Ad-Dhkaar.
2. Hajj & refinement of Souls,

3. Explanation of the book "Exemplary Principles" By Shaykh 'Uthaymeen (May Allah have mercy upon him).
4. Explanation of the book "the principles of Names & Attributes" authored by Shaykh-ul-Islam Ibnul-Qayyim (May Allah have mercy upon him).
5. Explanation of the book "Good Words" authored by Shaykh-ul-Islam Ibn Qayyim (May Allah have mercy upon him).
6. Explanation of the book "Aqeedah Tahaawiyyah".
7. Explanation of the book "Fusuul: Biography of the Messenger) By Ibn Katheer (May Allah have mercy upon him).
8. He has a full explanation of the book "Aadaab-ul-Muf'rad" authored by Imam Bukhari (May Allah have mercy upon him).

From the most distinguished scholars whom he has taken knowledge and acquired knowledge from are:

1. His father Al-'Allamah Shaykh 'Abdul-Muhsin Al-Badr—may Allah preserve him.
2. Al-'Allamah Shaykh Ibn Baaz—may Allah have mercy upon him.
3. Al-'Allamah Shaykh Muhammad Bin Saleh Al-'Uthaymeen—may Allah have mercy upon him.
4. Shaykh 'Ali Nasir Faqeehi—may Allah preserve him.

INTRODUCTION

Verily all the praises belong to Allah. We praise Him, we seek His assistance and we seek His forgiveness and we repent to Him. And we seek refuge in Allah from the evil of our souls and from our evil actions. Whoever Allah guides there is none to misguide him. And whoever He misguides there is no guide for him. I bear witness that nothing has the right to be worshipped except for Allah alone without partners. And I bear witness that Muhammad is His slave and messenger; may the peace and blessing be upon him, his family and his companions collectively. As to what follows:

Surely it is a good opportunity to meet with my brothers in faith, in a house from the houses of Allah, to study something from the religion of Allah, so we can learn something from the affairs of the legislation and the great principles which are necessary for every Muslim to give concern to its guidelines, actualizing it, perfecting it, and implementing it in the best manner.

The topic of this speech is the six great principles by the Shaykh, the Imam, Muhammad ibn Abdul Wahab, may Allah have mercy upon him. And I will not exceed read these principle which the Imam

collected, may Allah have mercy upon him. And perhaps I will cite—for his speech—some verses from the Book of Allah and some hadith from the Sunnah of His messenger, peace and blessings are upon him.

This great Imam, major scholar, reviver of Islam, Shaykh of Islam Muhammad ibn Abdul Wahab—may Allah have mercy upon him—has great works and efforts which no Muslim is ignorant of. He has significant efforts and many works in spreading the Aqeedah and clarifying the Sunnah. Thus with the likes of this notable Imam, this major Imam, it is necessary for every Muslim to concern themselves with his treatises, his books, and his many works, which he compiled; may Allah have mercy upon him.

The people in this country and other than it, used to give great concern and tremendous importance to the books of this Imam; may Allah have mercy upon him. Rather some of his books and treatises were memorized by the common folks not to mention the students of knowledge. For example the book the Three Fundamental Principles, the Shaykh Muhammad ibn Abdul Wahab may Allah have mercy upon him, wrote this small treatise addressing the common people, and they used to memorize it by heart. And the Imam of the Masjids used to help the common people memorize it and then test them on it all the time, due to its importance.

This notable Imam gave great importance to gathering various principles from the Book of Allah and the Sunnah of His messenger peace be upon him; just as he gave importance to presenting evidence from the Book of Allah and the Sunnah of His messenger—peace be upon him—for every principle. Allah blessed the Dawah of this Imam a great deal, and decreed there be much good in his Dawah and a large group of people benefited from them, inside and outside of this country. Even in this country; before the era of this Shaykh—may Allah have mercy upon him—there were grave worshippers, and those supplicating to other than Allah, and those praying to trees and shrines. Thus Allah blessed the Dawah of this man and brought about by way of it a great deal of benefit, such that this Dawah benefited the Ummah and spread across the horizon. We have seen the effects of the Da'wah of this notable (scholar) within India and many (other) regions. And the people inside and outside of this country continue to give importance to the writings of this Imam, and to memorizing them. How many youth do we know who have memorized Kitabul Tawheed, the three fundamental principles, and removal of the doubts? And they memorize other books of the Imam, may Allah shower him with His vast mercy.

From the special qualities of this Imam in his writing, works, and treatises is the manner in which he

facilitated the knowledge and made it easy to understand, gathering its different parts, and giving importance to its foundation and principles. He gave careful attention to this. He has various works like this, such as: The four principles, the three fundamental principles, removal of the doubts, and Kitabul Tawheed. Numerous works, which he would send to the scholars, callers and leaders, and to many places; reminding them of Allah and clarifying to them the Aqeedah and the Sunnah. He gave a great deal of advice, may Allah have mercy upon him. He has a great right upon us that we supplicate for him, because:

مَنْ دَعَا إِلَى هُدًى كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ أُجُورِ مَنْ تَبِعَهُ لَا يَنْقُصُ ذَلِكَ مِنْ أُجُورِهِمْ شَيْئًا

Whoever calls to guidance will have the reward similar to the reward of those who follow it without decreasing their reward in the least.[1]

Thus he has a right upon us that we supplicate for him. Likewise we must give importance to studying his books which contain verses from the Book of

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[1] Sahih Muslim 2674

Allah and narrations from the Sunnah of His messenger peace be upon him. Rather in many of his books, when he wanted to explain an affair of Aqeedah in a chapter he would limit himself to mentioning Quranic verses and the prophetic Sunnah, and nothing else. The chapter would not contain any of his speech. He would combine in the chapter, verses from the Quran, hadith, and narrations from the Salaf; just as he did in his great book, Kitabul Tawheed; the book by which Allah the Exalted brought about by way of it tremendous benefit.

As you are aware; this major Imam and noble scholar had various false claims leveled against him. And his enemies began to spread an assortment of nicknames against him to belittle the status of his call. It became such that every person who held onto the correct Aqeedah and firm Sunnah which this Imam explained, and spread in his books became known as a Wahabi. And they intend by this nickname, to vilify those that follow this scholar, and Imam. Many of them defame and slander him while not knowing the reality of this man, and they do not know the status of this man, and they do not know what this man called to.

All of you are aware of the story of Shaykh Abdullah Al Qar'aawi when he went to India and he was studying with a man from the scholars of Hadeeth.

This man would begin his lessons by insulting the Shaykh of Islam Muhammad ibn Abdul Wahab. He would begin by cursing him, his students, his pupils and his followers. He would open his classes like this, and then he would start the lesson; all the while he was a scholar of hadith!!

This Shaykh, Abdullah Al Qar'aawi—and this story has been widely transmitted—would sit in the circle of this man, and he knew he was from the scholars of hadith and his Aqeedah and the Aqeedah of the Shaykh were one in the same. But because of the false claims against the Shaykh he would begin to insult him. So what did he (Shaykh Abdullah Al Qar'aawi) do? He brought him Kitabul Tawheed from Shaykh Muhammad ibn Abdul Wahab and he removed the cover from the book which had the name of the author on it. He came to him and said: "I am a student and I want for you to read this book for me and to look into the reality of this book to see if it is correct or not. And see, if there are some observations in it such that I should be cautious of this book." So this hadith scholar took the book of the Shaykh and read it completely and he was extremely impressed by it. He said: "This author is similar to Al Bukhari in his authorship of his book As Sahih." He was greatly impressed by this book and he began to praise the author. He said to this student Abdullah Al Qar'aawi: "Who is the author of this book?" He did not want to directly mention the author and say, this is the book

of Shaykh Muhammad ibn Abdul Wahab the one you have been slandering and insulting; rather he said to him: "Let's go to the library to buy the books and look for this book, perhaps we will find the author." They went together to the library and presented the book to the bookstore owner, and then it became clear to the Imam that the author of this book was Shaykh of Islam, Muhammad ibn Abdul Wahab, may Allah have mercy upon him. Thus he went from slandering and insulting him daily, to supplicating and asking Allah's mercy upon him, and clarifying his virtue and spreading his good qualities.

We as students of knowledge and seekers of truth can take a benefit from this. We take from this an important magnificent benefit: It is necessary for the Muslim to verify what is narrated to him by way of his believing brothers. And he should not speak against his brothers merely based upon what he heard. Allah the Blessed and Exalted has commanded we affirm and verify reports. We cannot merely hear that a person has this or that shortcoming and then we begin to insult and slander him or supplicate against him. Rather it is necessary to verify. If he has books, then we read the book (containing the alleged error), if he has tapes then we listen to the tape (containing the alleged error) or we leave the affair. If the person is a small student of knowledge then he leaves the affair for the scholars. This is an actual

event which we can benefit from. This man was a scholar of hadith, and he gave great importance to hadith, while he insulted Imam Muhammad ibn Abdul Wahab, cursed him and slandered him. And he would start his lessons like this. Thus this contains a lesson and a warning for every Muslim.

Propaganda is what divides the ranks of the Muslims and rips apart their cohesiveness, and spreads hatred and rancor amongst them. I ask Allah the Blessed and Exalted to unite all of our hearts upon His obedience, and to unite our hearts upon love of His messenger peace be upon him, and following his Sunnah. And to likewise, gather us together in paradise as He gathered us in His house.

The topic of this speech is the six principles, by this great scholar. These six principles have been printed in numerous books. They have been printed along with a collection of books on Tawheed, and with other works by the author and disseminated in the Muhammad ibn Saud University, and printed in numerous places. It is a small treatise, two pages, but the Imam—may Allah have mercy upon him—gathers in it six great noble beneficial principles; taken from the Book of Allah and the Sunnah of His messenger peace be upon him. The student of knowledge must give importance to these great principles.

He titled this booklet is six great noble beneficial principles. He is alluding to these principles being great in and of themselves, beneficial to the reader who looks at them. Six great noble beneficial principles.

He began—may Allah have mercy upon him—with his statement:

مِنْ أَعْجَبِ الْعُجَابِ ، وَ أَكْبَرِ الْآيَاتِ الدَّالَاتِ عَلَى قُدْرَةِ الْمَلَكِ الْغَلَّابِ سِتَّةُ أُصُولٍ بَيَّنَهَا اللهُ تَعَالَى بَيَّانًا وَاضِحًا لِلْعَوَّامِ فَوْقَ مَا يَظُنُّهُ الظَّانُونِ ، ثُمَّ بَعْدَ هَذَا غَلِطَ فِيهَا كَثِيرٌ مِنْ أَذْكِيَاءِ الْعَالَمِ وَ عُقَلَاءِ بَنِي آدَمَ إِلَّا الْقَلِيل

From the most amazing affairs, and the greatest signs which indicate the power of the Dominant King, are six principles which Allah the Exalted has clarified with complete clarity to the common people, above the suspicions of the suspicious people. Then after this, many of the intelligent people of the world and the brilliant ones have erred concerning them; except for a few.

Explanation:

These six principles which indicate the power of Allah the Blessed and Exalted, and it is a sign from the signs of the greatness of His Ability that He clarified these six great principles in His Book, with complete clarity such that the common people understand them, not to mention the students of knowledge, and not to mention the scholars. The common people understand them, but despite this many of the intellectuals of the world have erred in respect to them.
From this we take a very important principle and it is: The intelligence of a person and his acumen alone is not sufficient. For this reason Shaykh of Islam (Ibn Taymiyyah) may Allah have mercy upon him said about the philosophers: "They were given intelligence but not given righteousness."

Thus intelligence alone is not enough, it is a must that intelligence is connected to the Book and the Sunnah, with understanding of the Book and the Sunnah, emanating from the speech of Allah and the speech of His messenger peace be upon him.

"Many of the intelligent people of the world and the brilliant ones have erred concerning them; except for a few." As the Exalted said:

﴿ وَقَلِيلٌ مِّنْ عِبَادِيَ ٱلشَّكُورُ ١٣ ﴾

But few of My slaves are grateful (Soorah Saba 34:13)

Thus it is only a few of them whom Allah has guided, and given them success to understand these principles and establish them in the best manner. As for the others, then what happen to them? As for other than them, then there came between them and their establishing these principles doubts, and desires; this came between them and their understanding these principles.

THE FIRST PRINCIPLE FROM THE PRINCIPLES; HE SAID:

إِخْـلَاصُ الـدِّيـنِ لله وَحْـدَهُ لَا شَـرِيـكَ لَـهُ ، وَ بَـيَـانُ ضِـدِّهِ الَّـذِي هُـوَ الـشِّـرْكُ بِـالله ، وَ كَـوْنُ أَكْـثَـرِ الْـقُـرْآنِ فِـي بَـيَـانِ هَـذَا الْأَصْـلِ مِـنْ وُجُـوهٍ شَـتَّـى ، بِـكَـلَامٍ يَـفْـهَـمُـهُ أَبْـلَـدُ الْـعَـامَـةِ ، ثُـمَّ لَـمَّـا صَـارَ عَـلَـى أَكْـثَـرِ الْأُمَّـةِ مَـا صَـارَ أَظْـهَـرَ لَـهُـمُ الـشَّـيْـطَـانُ الْإِخْـلَاصَ فِـي صُـورَةِ تَـنْـقُّـصِ الـصَّـالِـحِـيـنَ وَ الـتَّـقْـصِـيـر فِـي حَـقِّـهِـمْ ، وَ أَظْـهَـرَ لَـهُـمُ الـشِّـرْكَ بِـالله صُـورَةِ مَـحَـبَّـةِ الـصَّـالِـحِـيـنَ وَ أَتْـبَـاعِـهِـمْ

Making the religion sincerely for Allah alone without partners, and clarifying its opposite which is to associate partners with Allah; and that most of the Quran is in clarifying this principle from various angles; with speech that is understood by the most unintelligent of the common folk. Then when there occurred to the Ummah, that which befell them, Shaytan made it appear to them that sincerity was in fact belittlement of the righteous people and deficiency in giving them their rights;

and he made it appear to them that associating partners with Allah was love for the righteous people and their followers.

Explanation:

This is the first principle; doing actions sincerely for Allah the Blessed and Exalted, and warning and distancing oneself from Shirk. This is the principle which the Shaykh of Islam began with, may Allah have mercy upon him. This is the core of the foundation, the greatest of them, and the most beneficial of them without exception; making the actions sincerely for Allah, and warning against Shirk. Making all actions sincere for Allah means: the worship of the person, and their obedience, to include prayer, Zakat, sacrificing, hope, fear, vowing, reliance, seeking help and other than that, must be sincerely for Allah the Blessed and Exalted.

The (action which is) sincere (الخالص) is that which is pure and untainted; not containing impurity. It does not contain the impurity of Shirk, or the impurity of showing off or trying to be heard of, rather the person only seeks by his actions the Face of Allah the Blessed and Exalted. When he supplicates, he makes his Dua'a sincerely for Allah. When he relies, purifies his reliance only relying upon Allah, when he fears he

purifies his fear, only fearing Allah. He performs all of his worship for Allah the Blessed and Exalted. He does not ask from other than Allah, he only seeks aid from Allah, he only puts his trust in Allah, and he entrust all of his affairs to Allah the Blessed and Exalted.

The (action which is) sincere is that which is pure and untainted. And Allah the Blessed and Exalted only accepts actions if they are done sincerely for His Face, in accordance with the Sunnah of His prophet, peace be upon him. The Exalted said:

﴿ وَمَآ أُمِرُوٓاْ إِلَّا لِيَعۡبُدُواْ ٱللَّهَ مُخۡلِصِينَ لَهُ ٱلدِّينَ ﴾

And they were not commanded except to worship Allah, [being] sincere to Him in religion. (Soorah Al-Bayyinah 98 :5)

﴿ أَلَا لِلَّهِ ٱلدِّينُ ٱلۡخَالِصُۚ ﴾

Surely, the religion (i.e. the worship and the obedience) is for Allah only. (Soorah Az-Zumar 39:3)

And He said:

﴿ إِنَّ ٱللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِۦ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ ﴾

Verily, Allah forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whom He pleases (Soorah An Nisa 4:48)

And the prophet peace be upon him said:

قَالَ اللهُ تَبَارَكَ وَ تَعَالَى : أَنَا أَغْنَى الشُّرَكَاءِ عَنِ الشِّرْكِ مَنْ عَمِلَ عَمَلًا أَشْرَكَ فِيهِ مَعِي غَيْرِي تَرَكْتُهُ وَ شِرْكَهُ .

Allah the Blessed and Exalted said: I am so self-sufficient that I am in no need of having an associate. Thus he who does an action for someone else's sake as well as Mine, I will have that action renounced by Me to him whom he associated with Me. [2]

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[2] Sahih Muslim 1616

THE FIRST PRINCIPLE FROM THE PRINCIPLES; HE SAID:

Here is an issue which needs attention and it is: Regardless of our level of knowledge and regardless of our level of obedience and worship it is upon us—O slaves of Allah—to enjoin one other with the Tawheed of Allah the Blessed and Exalted often; and to always warn ourselves from falling into Shirk, its major forms and its minor forms. From the proofs of that is the statement of Allah the Blessed and Exalted about the Imam of the monotheist, Ibrahim Al Khaleel, peace be upon him. He said in his Dua'a:

﴿وَٱجْنُبْنِي وَبَنِيَّ أَن نَّعْبُدَ ٱلْأَصْنَامَ ٣٥﴾

And keep me and my sons away from worshipping idols. (Soorah Ibrahim 14:35)

And he is a prophet, and his sons Ismael and Ishaq are prophets, and yet he makes this great Dua'a.

﴿وَٱجْنُبْنِي وَبَنِيَّ أَن نَّعْبُدَ ٱلْأَصْنَامَ ٣٥﴾

And keep me and my sons away from worshipping idols. (Soorah Ibrahim 14:35)

And Allah the Blessed and Exalted said about Ya'qub peace be upon him:

﴿ أَمْ كُنتُمْ شُهَدَآءَ إِذْ حَضَرَ يَعْقُوبَ ٱلْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنۢ بَعْدِى قَالُوا۟ نَعْبُدُ إِلَٰهَكَ وَإِلَٰهَ ءَابَآئِكَ ﴾

Or were you witnesses when death approached Ya'qub? When he said to his sons, "What will you worship after me?" They said, "We shall worship your God and the God of your fathers (Soorah Al Baqarah 2:133)

Thus advice to Tawheed and enjoining each other to Tawheed is from the most important requirements and from the greatest objectives which must be spread amongst the scholars and their students, and the people of Aqeedah and Sunnah. There must always be enjoining to actualizing worship and sincerity to Allah the Blessed and Exalted.

When the author—may Allah have mercy upon him—pointed out the importance of sincerity, he mentioned the knowledge of its opposite. He said: "and clarifying its opposite which is to associate partners with Allah." This is like the saying of the people; "By its opposite, things are clarified." The virtue of a thing becomes clear by way of its opposite. If a person wants to know the virtue of light let him look at the vileness of darkness. If he wants to know the virtue of guidance let him look at the vileness of

misguidance. If he wants to know the virtue of righteousness let him look at the vileness of estrangement. The opposite of things will clarify them. The authentic pure sincere Aqeedah which Allah loves and is pleased with, it is a must to bring it in the most complete and best manner. And along with that it is necessary to know Shirk. Why? As they say:

تَعَلَّمِ الشَّرَّ لَا لِلشَّرِّ وَلَكِنْ لِتَوْقِيهِ

فَإِنْ مَنْ لَمْ يَعْرِفْ الشَّرَّ مِنَ النَّاسِ يَقَعُ فِيهِ

Learn evil, not for the evil but for protection from it, for surely whoever does not know evil will fall into it.

Thus it has been narrated from Hudhaifah ibn Al Yaman may Allah be pleased with him, he said:

كَانَ النَّاسُ يَسْأَلُونَ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ عَنِ الْخَيْرِ وَ كُنْتُ أَسْأَلُهُ عَنِ الشَّرِّ مَخَافَةَ أَنْ يُدْرِكَنِي

The people used to ask the Messenger of Allah peace be upon him about the good, while I used to ask him about the evil, fearing it would reach me.[3]

Umar ibn Al Khattab may Allah be pleased with him said:

إِنَّمَا تُنْقَضُ عُرَى الْإِسْلَامِ عُرْوَةً عُرْوَةً ، إِذَا نَشَأَ فِي الْإِسْلَامِ مَنْ لَا يَعْرِفُ الْجَاهِلِيَّةِ

The bonds of Islam will only become undone, one by one, when those brought up in Islam do not know about the pre-Islamic days of ignorance.[4]

For this reason many of those who fall into Shirk and worship of other than Allah the Blessed and Exalted, only fell into this believing it was Tawheed, and that their action would draw them closer to Allah; and believing their action was exalting the friends of Allah

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[3] Sahih Bukhari 7084

[4] Collected by Ibn Taymiyyah in Collection of Islamic rulings (15/54)

and the righteous people. And this is what the author mentioned.

He said in explaining that: Then when there occurred to the Ummah, that which befell them--(meaning they became distant from the era of the message along with the demise of the traces of Prophethood)--Shaytan made it appear to them that sincerity was in fact belittlement of the righteous people and deficiency in giving them their rights.

Now in some foreign countries there are those who worship graves and supplicate to other than Allah, and seek help from other than Allah, and request aid from other than Allah. When you prohibit them from that and you say that is haram this is Shirk, this is supplicating to other than Allah and seeking help from other than Allah; when you prevent them from this they respond by saying: "You do not honor the friends of Allah, you do not know their status, you belittle the friends of Allah."

So Shaytan made Shirk appear to them in the form of honoring the friends of Allah and the righteous, and he made sincerity appear to them in the form of diminishing the righteous people and their status. He made Shirk appear in the form of loving the righteous people and their followers. Thus they believe by their supplicating to a righteous person, they are following

the command of Allah and submitting to His legislation; while in reality this is not the case.

Therefore the affair of the Aqeedah is a tremendous affair, consequently the author—may Allah have mercy upon him—began with this great affair, and mentioned its great status. He said: "and that most of the Quran is in clarifying this principle from various angles; with speech that is understood by the most unintelligent of the common folk."

This principle is great, it has been clarified in the Quran in many places and with many types of proof. Rather ibn Al Qayyim—may Allah have mercy upon him—said in the end of his book Madarij As Saalikeen: "Verily the Quran from the beginning of it to the end of it, from its opening to its closing explains the correct Aqeedah."

It (the Quran) is either a command to worship Allah and make the religion sincere for Him or it is clarifying His Names and Attributes, or a command to know Allah the Blessed and Exalted, or explaining the virtue of the people of Tawheed and their fruits in this life and the next, or explaining the evil consequences for Shirk and its people, and their loss in this life and the next; or explaining the reward for the people of Tawheed in paradise, or explaining the punishment of the people of Shirk in the fire. Thus the

Quran—all of it—from its beginning to its end, from its opening to its closing explains Tawheed, and explains the correct Aqeedah, which comes in the Book of Allah and the Sunnah of His messenger peace be upon him.

Therefore I advise my weak self full of shortcomings and I advise my brothers in faith to give concern to this principle, and to give it great importance, and to study it amongst ourselves. We must read the verses and hadith which explain this great principle. From the most beneficial books concerning this matter are two books by the Imam Shaykh Muhammad ibn Abdul Wahab; Kitabul Tawheed and the three fundamental principles. Begin with the three fundamental principles and then Kitabul Tawheed.

THE SECOND PRINCIPLE

The author – may Allah have mercy upon him – said:

الْأَصْلُ الثَّانِي : أَمَرَ اللهُ بِالْإِجْتِمَاعِ فِي الدِّينِ وَ نَهَى عَنِ التَّفَرُّقِ فِيهِ ، فَبَيَّنَ اللهُ هَذَا بَيَانًا شَافِيًا كَافِيًا تَفْهَمُهُ الْعَوَّامُ ، وَ نَهَانَا أَنْ نَكُونَ كَالَّذِينَ تَفَرَّقُوا مِنْ قَبْلِنَا فَهَلَكُوا ، وَ ذَكَرَ أَنَّهُ أَمَرَ الْمُرْسَلِينَ بِالْإِجْتِمَاعِ فِي الدِّينِ وَ نَهَاهُمْ عَنِ التَّفَرُّقِ فِيهِ . وَ يَزِيدُهُ وُضُوحًا مَا وَرَدَتْ بِهِ السُّنَّةُ مِنَ الْعُجْبِ الْعُجَابِ فِي ذَلِكَ ، ثُمَّ صَارَ الْأَمْرُ إِلَى أَنَّ الْإِفْتِرَاقِ فِي أُصُولِ الدِّينِ وَ فُرُوعِهِ هُوَ الْعِلْمُ وَ الْفِقْهُ فِي الدِّينِ ، وَ صَارَ الْأَمْرُ بِالْإِجْتِمَاعِ فِي الدِّينِ لَا يَقُولُهُ إِلَّا زِنْدِيقٌ أَوْ مَجْنُونٌ .

Allah has commanded unity in the religion and prohibited separation therein. Allah has explained this clearly and sufficiently, such that the common

people understand it. And He forbade us from being like those who differ before us and as a result they were destroyed. And He mentioned that He commanded the Muslims to be united in the religion and He prohibited them from differing therein. And the clarity of this is increased by what has been narrated in the Sunnah from the amazing affairs concerning this. Then it became such that differing in the foundations of the religion and its subsidiary branches became known as knowledge and understanding of the religion, and it became such that no one spoke of unity in the religion except for a heretic or insane person.

Explanation:

The second principle: Unity and uniting the ranks upon the sound Aqeedah and upright Sunnah and Allah the Blessed and Exalted said:

﴿ وَٱعْتَصِمُوا۟ بِحَبْلِ ٱللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا۟ ﴾

And hold fast, all of you together, to the Rope of Allah, and be not divided among yourselves. (Soorah Aali Imran 3:103)

This is the second principle: That all the Muslims from the first of them to the last of them hold onto the

rope of Allah. And the rope of Allah is the religion of Allah, and the rope of Allah is the Quran, the rope of Allah is the Sunnah. Thus all the Muslims must hold onto the religion of Allah. And they must be warned from every affair which will be a reason for them dividing and dissolving the unity and splitting the ranks, with the most severe warning.

From the most comprehensive verses clarifying the reason for unity and unifying the ranks upon the light of the Book and the Sunnah is the statement of Allah the Blessed and Exalted in Soorah Ar Rum:

﴿ فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۚ فِطْرَتَ ٱللَّهِ ٱلَّتِى فَطَرَ ٱلنَّاسَ عَلَيْهَا ۚ
لَا تَبْدِيلَ لِخَلْقِ ٱللَّهِ ۚ ذَٰلِكَ ٱلدِّينُ ٱلْقَيِّمُ وَلَٰكِنَّ أَكْثَرَ
ٱلنَّاسِ لَا يَعْلَمُونَ ﴿٣٠﴾ ۞ مُنِيبِينَ إِلَيْهِ وَٱتَّقُوهُ وَأَقِيمُوا۟ ٱلصَّلَوٰةَ
وَلَا تَكُونُوا۟ مِنَ ٱلْمُشْرِكِينَ ﴿٣١﴾ مِنَ ٱلَّذِينَ فَرَّقُوا۟ دِينَهُمْ
وَكَانُوا۟ شِيَعًا ۖ كُلُّ حِزْبٍۭ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٣٢﴾ ﴾

So direct your face toward the religion, of pure Islamic Monotheism. [Adhere to] the fitrah of Allah upon which He has created [all] people. No change should there be in the creation of Allah. That is the correct religion, but most of the people do not know. [Adhere to it], turning

> **in repentance to Him, and fear Him and establish prayer and do not be of those who associate others with Allah. [Or] of those who have divided their religion and become sects, every faction rejoicing in what it has. (Soorah Ar Rum 30:30-32)**

These noble verses from Soorah Ar Rum contains a mention of six affairs, if implemented and actualized in the best manner will unite the ranks and unite the Muslims.

First: Directing our face towards the religion. "So direct your face toward the religion". Turning your face towards the religion is for the slave to submit to the commands of Allah the Blessed and Exalted, he must be submitting and obedient to the command of His Lord and the command of His messenger peace be upon him. "So direct your face towards the religion, of pure Islamic Monotheism" Not inclining towards it, but rather being upright upon the command of Allah, upright upon what the messenger of Allah peace be upon him has come with. This is from the reasons of unity.

Second: the second reason in the verse is in the statement of the Exalted: "but most of the people do not know". Thus from the reasons of division and separation is ignorance of the religion of Allah, and the absence of insight and knowledge. Therefore from

the reasons of unity is beneficial knowledge taken from the Book of Allah and the Sunnah of the messenger of Allah peace be upon him.

Third: the third reason in these noble verses is in the statement of the Blessed and Exalted: "[Adhere to it], turning in repentance to Him". Al Inabah is to return to Allah the Blessed and Exalted. Thus the Muslim is one who returns to the truth because his goal is the pleasure of Allah, and his purpose is to please Him. Therefore he returns to Him in repentance.

﴿ وَأَنِيبُوٓاْ إِلَىٰ رَبِّكُمۡ وَأَسۡلِمُواْ لَهُۥ ﴾

And turn in repentance and in obedience with true Faith (Islâmic Monotheism) to your Lord and submit to Him, (in Islâm)

From the reasons of unity is for those who have erred and made mistakes to return to the truth which is proven in the Book of Allah and the Sunnah of His messenger peace be upon him.

Fourth: "and fear Him"; this is the fourth reason for unity, Taqwa of Allah the Exalted. This is for the person to be aware that his Lord is observing him.

اتَّـقِ اللهَ حَـيْـثُـمَـا كُـنْـتَ

Fear Allah wherever you might be.[5]

This is to have Taqwa of Allah concerning yourself, your parents, your children, and your household, and the Muslims. Fear Allah wherever you might be. Thus from the reasons of unity is to have Taqwa of Allah, and to be aware that Allah is watching you in secret and in open, when alone and when in the company of others. Allah is observing you at all times.

Fifth: "And establish the prayer" The fifth reason is the establishment of the prayer. This is a major reason from the reasons of unity, and uniting the hearts, for the Muslims to unite in the houses of Allah for the prayer and remembrance of Allah. As Allah the Exalted said:

﴿ فِي بُيُوتٍ أَذِنَ ٱللَّهُ أَن تُرْفَعَ وَيُذْكَرَ فِيهَا ٱسْمُهُۥ يُسَبِّحُ لَهُۥ فِيهَا بِٱلْغُدُوِّ وَٱلْـَٔاصَالِ ۝٣٦ رِجَالٌ لَّا تُلْهِيهِمْ تِجَٰرَةٌ وَلَا بَيْعٌ عَن ذِكْرِ ٱللَّهِ وَإِقَامِ ٱلصَّلَوٰةِ وَإِيتَآءِ ٱلزَّكَوٰةِ ۙ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ ٱلْقُلُوبُ وَٱلْأَبْصَٰرُ ۝٣٧ ﴾

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[5] At-Tirmidhi 1987

In houses (mosques), which Allah has ordered to be raised (to be cleaned, and to be honored), in them His Name is glorified in the mornings and in the afternoons or the evenings, men whom neither trade nor sale diverts them from the Remembrance of Allah (with heart and tongue), nor from performing As-Salat (Iqamat-as-Salat), nor from giving the Zakat. They fear a Day when hearts and eyes will be overturned (from the horror of the torment of the Day of Resurrection. (Soorah An Nur 24:36,37)

From the greatest specific reason for unity is to preserve the prayers, and perform them in congregation as Allah the Exalted has commanded.

﴿ وَٱرۡكَعُواْ مَعَ ٱلرَّٰكِعِينَ ٤٣ ﴾

And bow down along with those who bow.

For this reason, O brothers if you are preserving your prayer with the congregation of Muslims and you have a neighbor who does not pray, you will find separation, estrangement and lack of unity between you and him. As for if you go to the Masjid and you see those who pray, and preserve the prayer, even if there is great distance between you and him, you will

find your heart loving him, and you will be at ease with him. Prayer in the houses of Allah connects and unifies the hearts. Thus from the reasons of unity is to preserve the five prayers in the houses of Allah as Allah has commanded; "and establish the prayer". This is the fifth reason for unity.

Sixth: The sixth reason is in the statement of the Exalted: "and do not be of those who associate others with Allah". This is from the greatest reasons that divide the ranks, because the one who falls into Shirk and worshipping others besides Allah exits from Islam and is not a Muslim. And it is not permissible for the Muslim to love him, rather it is upon every Muslim to hate him for the sake of Allah, and to have animosity towards him and to disassociate from him. Shirk is to worship other than Allah, to direct worship to others besides Allah; and this is from the greatest reasons that divide the ranks.

These noble verses contain six great reasons for unity amongst the Muslims and joining the ranks. And it is not possible to have unity, and agreement, except if their source is one, and their place of return is one, and that must be the Book of Allah and the Sunnah of His messenger peace be upon him.

As for if they have different sources then differing will occur, it is a must that differing will occur. For

this reason the prophet peace be upon him said in the hadith of Al-'Irbad bin Sariyah:

إِنَّهُ مَنْ يَعِشْ مِنْكُمْ بَعْدِي فَسَيَرَى اِخْتِلَافًا كَثِيرًا

> **Verily whoever from amongst you lives after me will see a great deal of differing.**

This means they will see division, splitting, turning against one another, and conflicts. And it is as though he said, O messenger of Allah, what is the solution when we see this differing? Thus the prophet peace be upon him, answered without being asked. He said:

فَعَلَيْكُمْ بِسُنَّتِي وَ سُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمُهْدِيِّينَ تَمَسَّكُوا بِهَا وَ عَضُّوا عَلَيْهَا بِالنَّوَاجِذِ وَ إِيَّاكُمْ وَ مُحْدَثَاتِ الْأُمُورِ فَإِنَّ كُلَّ مُحْدَثَةٍ بِدْعَةٌ وَ كُلَّ بِدْعَةٍ ضَلَالَةٌ وَ كُلَّ ضَلَالَةٍ فِي النَّارِ

> **So hold fast to my Sunnah and the Sunnah of the rightly guided caliphs, hold on to it with you molar teeth. And beware of newly**

> **invented matters, for every newly invented matter is an innovation, and every innovation is misguidance, and every misguidance is in the fire.[6]**

This great hadith which is named the hadith of Al 'Irbad bin Sariyah, contains direction on how to escape from fitna and division and it will not occur except by actualizing two great foundational matters.

Firstly: Adhering to the Sunnah

Secondly: Staying far away from Bid'ah

The messenger of Allah peace be upon him said:

إِنَّهُ مَنْ يَعِشْ مِنْكُمْ بَعْدِي فَسَيَرَى اِخْتِلَافًا كَثِيرًا فَعَلَيْكُمْ بِسُنَّتِي وَ سُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمُهْدِيِّينَ تَمَسَّكُوا بِهَا وَ عَضُّوا عَلَيْهَا بِالنَّوَاجِذِ وَ إِيَّاكُمْ وَ مُحْدَثَاتِ الْأُمُورِ فَإِنَّ كُلَّ مُحْدَثَةٍ بِدْعَةٌ وَ كُلَّ بِدْعَةٍ ضَلَالَةٌ وَ كُلَّ ضَلَالَةٍ فِي النَّارِ

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6 At-Tirmidhi 2676

> **Verily whoever from amongst you lives after me will see a great deal of differing. So hold fast to my Sunnah and the Sunnah of the rightly guided caliphs, hold on to it with you molar teeth. And beware of newly invented matters, for every newly invented matter is an innovation, and every innovation is misguidance, and every misguidance is in the fire.**[7]

If the person abandons the Sunnah or falls into Bid'ah he breaks the ranks of the Muslims and divides their unity. Consequently their unity and uniting their ranks will only occur by adhering to the Sunnah of the messenger of Allah peace be upon him, and warning and staying far away from innovation and desires.

When the author—may Allah have mercy upon him—mentioned this great principle he said:

"Allah has explained this clearly and sufficiently, such that the common people understand it. And He forbade us from being like those who differ before us and as a result they were destroyed. And He

[7] At-Tirmidhi 2676

mentioned that He commanded the Muslims to be united in the religion and He prohibited them from differing therein."

The author may Allah have mercy upon him mentioned the statement of the Exalted:

﴿ ۞ شَرَعَ لَكُم مِّنَ ٱلدِّينِ مَا وَصَّىٰ بِهِۦ نُوحًا وَٱلَّذِىٓ أَوْحَيْنَآ إِلَيْكَ وَمَا وَصَّيْنَا بِهِۦٓ إِبْرَٰهِيمَ وَمُوسَىٰ وَعِيسَىٰٓ ۖ أَنْ أَقِيمُوا۟ ٱلدِّينَ وَلَا تَتَفَرَّقُوا۟ فِيهِ ۚ ﴾

He has ordained for you of religion what He enjoined upon Noah and that which We have revealed to you, [O Muhammad], and what We enjoined upon Abraham and Moses and Jesus - to establish the religion and not be divided therein. Difficult for those who associate others with Allah is that to which you invite them. Allah chooses for Himself whom He wills and guides to Himself whoever turns back to Him. (Soorah Ash-Shūraá 42:13)

This is the thing Allah enjoined upon His prophets and messengers; that they establish the religion and not divide the religion of Allah. Any person that commits an error or shortcoming it is upon him to return to the Book of Allah and the Sunnah of His

messenger peace be upon him, in order to unite the hearts and the Muslims.

The author may Allah have mercy upon him mentioned that despite this principle being completely clarified by Allah: "Then it became such that differing in the foundations of the religion and its subsidiary branches became known as knowledge and understanding of the religion, and it became such that no one spoke of unity in the religion except for a heretic or insane person." We ask Allah for safety and security. What does he intend by this? Unity in the religion, but it is not desire from us that we merely have unity, rather it is required that we have unity in the religion.

﴿ وَٱعْتَصِمُوا۟ بِحَبْلِ ٱللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا۟ ﴾

And hold fast, all of you together, to the Rope of Allah. (Soorah Aali Imran 3:103)

Thus it is required from us that we unite in the religion of Allah, upon the Book of Allah and the Sunnah of the messenger of Allah peace be upon him. The author may Allah have mercy upon him says that those who call to unity upon the Book and the Sunnah are viewed by some of the people—and he means by those people drowning in ignorance—they

are viewed as heretics or insane. While they are impressed by the one who uses speech which could be the reason for division or splitting.

THE THIRD PRINCIPLE

After this principle the author—may Allah have mercy upon him—said:

الْأَصْلُ الثَّالِثُ : أَنَّ مِنْ تَمَامِ الْإِجْتِمَاعِ : السَّمْعُ وَ الطَّاعَةُ لِمَنْ تَأَمَّرَ عَلَيْنَا وَ لَوْ كَانَ عَبْدًا حَبَشِيًّا ، فَبَيَّنَ اللهُ هَذَا بَيَانًا شَافِيًا كَافِيًا بِوُجُوهٍ مِنْ أَنْوَاعِ الْبَيَانِ شَرْعًا وَ قَدَراً ، ثُمَّ صَارَ هَذَا الْأَصْلُ لَا يُعْرَفُ عِنْدَ أَكْثَرِ مَنْ يَدَّعِي الْعِلْمَ فَكَيْفَ الْعَمَلُ بِهِ ؟!

The third principle: Verily it is from the completeness of unity to hear and obey those in authority over us, even if he is an Abyssinian. Allah explained this with a clear broad sufficient explanation from various aspects; explaining it from the legislation and the decree. Then it became such that this principle is not known by many of those who claim knowledge; so how can it then be acted upon?!

Explanation

This is a great principle mentioned by the author. As he said, Allah the Blessed and Exalted clarified it in His Book and the noble messenger—peace be upon him— clarified it in his Sunnah with absolute complete clarity, which is understood by the common Muslims. "hear and obey those in authority over us, even if he is an Abyssinian" Due to the importance of this principle mentioned by the author, we find that there is not a book of Aqeedah by Ahlus Sunnah except that it contains this great principle; "hear and obey those in authority over us, even if he is an Abyssinian." And it is mentioned in other narrations that hearing and obeying is only in that which is correct. And there is no obedience to the creation in disobedience to the Creator. And there has come in the Sunnah many guidelines and numerous principles connected to the Muslim and how he should interact with his leader. It is sufficient—concerning this topic—for the Muslim to read 'the book of rulership' in Sahih Muslim.

And in this sitting and every sitting similar to this, and in every gathering in which the Quran and the Sunnah is mentioned, it is upon us to mention this—O my brothers. Because whoever does not care for this principle or abandons this principle then surely he will find in himself dislike for many narrations connected to this subject, and perhaps he will hate

these hadiths. Rather, some of the people say outright, "Why do we have such hadiths?"

This is the speech of the messenger, peace be upon him. He transmitted it to the companions, and they have come in authentic narrations. Thus it is upon us to proceed with precision and nobility in all matters of the religion of Allah and the narration of the messenger peace be upon him, whether big or small.

These three principles mentioned by the author—may Allah have mercy upon him—first he began with a command for sincerity, then unity and avoiding division, and then hearing and obeying. These three principles mentioned by the author are on the same pattern of the narration collected by Muslim and Ahmad. The prophet peace be upon him said:

إِنَّ اللهَ يَرْضَى لَكُمْ ثَلَاثًا وَ يَسْخَطُ لَكُمْ ثَلَاثًا ،
يَرْضَى لَكُمْ أَنْ تَعْبُدُوهُ وَ لَا تُشْرِكُوا بِهِ شَيْئًا ،
وَ أَنْ تَعْتَصِمُوا بِحَبْلِ اللهِ جَمِيعًا وَ لَا تَفَرَّقُوا ،
وَ أَنْ تُنَاصِحُوا مَنْ وَلَّاهُ اللهُ أَمْرَكُمْ

Allah is pleased with three things for you and He is angry with three things for you. He is pleased that you worship Him, not associating

anything with Him, that you all take hold of the rope of Allah and not be divided and that you give good counsel to those that Allah has put in authority over you.[8]

These are the same three principles which the author mentioned—may Allah have mercy upon him—he brought them in the same pattern as the hadith. And there comes another hadith narrated from the prophet peace be upon him. He said:

ثَلَاثٌ لَا يُغَلُّ - يَعْنِي لَا يَحْقِدُ - عَلَيْهِنَّ قَلْبُ مُسْلِمٍ : إِخْلَاصُ الْعَمَلِ لله ، وَ مُنَاصَحَةُ وُلَاةِ الْأَمْرِ، وَ لُزُومُ الْجَمَاعَةِ .

There are three things because of which hatred does not enter the heart of a Muslim: Sincerity in doing an action for the sake of Allah; being sincere towards the rulers of the Muslims; and adhering to the Jama'ah (main body of the Muslims).[9]

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[8] Al-Adab Al-Mufrad 442

[9] Sunan Ibn Majah 235

These are the same three principles—sincerity of religion for Allah, sincere advice to the rulers, adhering to the main body of Muslims—these three are also mentioned in the hadith. And let us ponder over the statement of the prophet peace be upon him: "There are three things because of which hatred does not enter the heart of a Muslim" This means you will not find hate in the heart of the Muslim for these three affairs. This is the statement of the messenger peace be upon him. You will not find hatred in his heart for these three matters. Shaykh of Islam ibn Taymiyyah—may Allah have mercy upon him—mentioned these two hadith and he said: "If Allah is pleased with this for us then how can the heart of a Muslim hate it?" How can there be found in the heart of a Muslim hatred for this. Thus these are great principles mentioned by the author—may Allah have mercy upon him—and these are the same principles mentioned in the hadith of the noble messenger peace be upon him.

THE FOURTH PRINCIPLE

الْأَصْلُ الرَّابِعُ : بَيَانُ الْعِلْمِ وَ الْعُلَمَاءِ وَ الْفِقْهِ وَ الْفُقَهَاءِ وَ بَيَانُ مَنْ تَشَبَّهَ بِهِمْ وَ لَيْسَ مِنْهُمْ ، وَ قَدْ بَيَّنَ اللهُ هَذَا الْأَصْلَ فِي أَوَّلِ سُورَةِ الْبَقَرَةِ مِنْ قَوْلِهِ : ﴿ يَٰبَنِيٓ إِسۡرَٰٓءِيلَ ٱذۡكُرُواْ نِعۡمَتِيَ ٱلَّتِيٓ أَنۡعَمۡتُ عَلَيۡكُمۡ ﴾ إِلَى قَوْلِهِ ﴿ يَٰبَنِيٓ إِسۡرَٰٓءِيلَ ٱذۡكُرُواْ نِعۡمَتِيَ ٱلَّتِيٓ أَنۡعَمۡتُ عَلَيۡكُمۡ وَأَنِّي فَضَّلۡتُكُمۡ عَلَى ٱلۡعَٰلَمِينَ ﴿٤٧﴾ ﴾ وَ يَزِيدُهُ وُضُوحًا مَا صَرَّحَتْ بِهِ السُّنَّةُ فِي هَذَا الْكَلَامِ الْكَثِيرِ الْبَيِّنِ الْوَاضِحِ لِلْعَامِي الْبَلِيدِ ثُمَّ صَارَ هَذَا أَغْرَبَ الْأَشْيَاءِ ، وَ صَارَ الْعِلْمُ وَ الْفِقْهُ هُوَ الْبِدَعِ وَ الضَّلَالَات ، وَ خِيَارُ مَا عِنْدَهُمْ لَبْسُ الْحَقِّ بِالْبَاطِلِ ، وَ صَارَ الْعِلْمُ الَّذِي فَرَضَهُ اللهُ تَعَالَى عَلَى الْخَلْقِ وَ مَدَحَهُ لَا يَتَفَوَّهُ بِهِ إِلَّا زِنْدِيقٌ أَوْ مَجْنُونٌ ، وَ صَارَ مَنْ أَنْكَرَهُ وَ عَادَاهُ وَ جَدَّ فِي التَّحْذِيرِ مِنْهُ وَ النَّهِي عَنْهُ هُوَ الْفَقِيهُ الْعَالِمِ .

A clarification for what is knowledge and who are the scholars, what is fiqh and who are the fuquha

(jurists), along with an explanation of those who attempt to resemble them while not being from them. Allah explained this principle in the beginning of Soorah Al Baqarah in is statement: "O Children of Israel! Remember My Favor which I bestowed upon you" (Soorah Al Baqarah 2:40) Up until His statement: "O Children of Israel, remember My favor that I have bestowed upon you and that I preferred you over the worlds." (Soorah Al Baqarah 2:47)

And what increases this in clarity is what has been explained by the Sunnah, with clear, manifest abundant speech, which is clear for the unlearned common person. Then this affair became from the strangest of things, and knowledge and Fiqh was considered innovation and misguidance. And the best of what they had from the truth was mixed with falsehood. And the knowledge which Allah the Exalted obligated upon His slaves and praised was not spoken about except by one considered to be a heretic or insane. And those who disapproved of this and opposed him and warned against it, was considered to be jurist and scholar.

Explanation

The author—may Allah have mercy upon him—wanted to clarify this great principle; who are the scholars, who are the jurists, what is knowledge and what is fiqh? And he mentions that this affair is completely clarified in the Book of Allah and the Sunnah of His messenger peace be upon him. Thus beneficial knowledge and authentic fiqh are taken from the Book and the Sunnah. And the scholar and the jurist are well-versed in the text of the Book and the Sunnah. Consequently they are the scholars, they are those whose statements are taken and their knowledge and statements are benefited from. You always find them connected to the Quran and the hadith, Allah said, the messenger of Allah—peace be upon him—said. Therefore the one who is connected to the Quran and hadith is the one whose speech and statements are taken because he is connected to the speech of Allah and the speech of His messenger peace be upon him. For this reason Imam Malik—may Allah have mercy upon him—said: "Everyone's speech can be accepted or rejected, except for the person in this grave." Meaning except for the messenger of Allah peace be upon him. Ibn Taymiyyah—may Allah have mercy upon him—said: Whoever separates from the proof has lost his way, and there is no proof except that which the messenger—peace be upon him—came with. And he also said: "Everyone must have evidence for his

statement and his statement is not (itself) evidence except Allah and His Messenger."

Thus the point is that the real scholars and jurist they are those who take their knowledge from the Book of their Lord and the Sunnah of their messenger peace be upon him. And this principle is clear and its signs are obvious for every Muslim, even the common Muslims. You will find a person always using verses and hadith in his speech, he will say a lot; "Allah said, His messenger—peace be upon him—said." Some of the innovators warn from those with this type of methodology. I will mention to you a beneficial story about this.

One of the students from those who came from India to study here in these lands, in his country he was immersed in Sufism. After Allah the Exalted had favored him with guidance he said to me: 'Our scholars there said to us, Beware of the Wahabis, beware of their Aqeedah, because they are like such and such. They told us to be cautious, and that the Wahabis have a clear sign. They always say, Allah said, the messenger said. So beware, and do not be deceived by them.'

Thus the unfortunate person will come to these lands and he will hear the verses and the hadith and he will say, "they don't have anything except verses of Quran

and hadith to deceive the people." Thus it becomes that no one speaks with the verses from the Quran or the hadith except whom? The only one who quotes Quran and hadith is the one who hates this religion, or has animosity towards it or corrupts it. Thus they warn from this methodology of quoting the texts. They say beware of those who always say, Allah said, His messenger said. Thus the youth will come and hear these verses and hadith and they will turn away from them, and cover their ears from hearing them, so that he will not be turned away from the methodology of his fathers and grandfathers.

The scholars and jurists are those who always quote what comes in the narrations, quoting from the speech of Allah and the speech of His messenger, peace be upon him.

THE FIFTH PRINCIPLE

الْأَصْلُ الْخَامِسُ : بَيَانُ اللهِ سُبْحَانَهُ لِلْأَوْلِيَاءِ وَ تَفْرِيقِهِ بَيْنَهُمْ وَ بَيْنَ الْمُتَشَبِّهِينَ بِهِمْ مِنْ أَعْدَائِهِمُ الْمُنَافِقِينَ وَ الْفُجَّارِ ، وَ يَكْفِي فِي هَذَا آيَة آل عِمْرَان وَ هِيَ قَوْلُهُ تَعَالَى : ﴿ قُلْ إِن كُنتُمْ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِى يُحْبِبْكُمُ ٱللَّهُ ﴾ الْآيَة ، وَ الْآيَةُ الَّتِي فِي الْمَائِدَةِ هِيَ قَوْلُهُ تَعَالَى : ﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ مَن يَرْتَدَّ مِنكُمْ عَن دِينِهِۦ ﴾ الْآيَة ، وَ آيَةٌ فِي سُورَةِ يُونُسَ وَ هِيَ قَوْلُهُ تَعَالَى : ﴿ أَلَآ إِنَّ أَوْلِيَآءَ ٱللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾ ٱلَّذِينَ ءَامَنُوا۟ وَكَانُوا۟ يَتَّقُونَ ﴿٦٣﴾ ﴾ ، ثُمَّ صَارَ الْأَمْرُ عِنْدَ أَكْثَرِ مَنْ يَدَّعِي الْعِلْمَ مِنْ هُدَاةِ الْخَلْقِ وَ حُفَّاظِ الشَّرْعِ إِلَى الْأَوْلِيَاءِ لَا بُدَّ فِيهِمْ مِنْ تَرْكِ إِتْبَاعِ الرَّسُولِ ، وَ مَنْ أَتْبَعَهُ فَلَيْسَ مِنْهُمْ ، وَ لَا بُدَّ مِنْ تَرْكِ الْجِهَادِ ، فَمَنْ جَاهَدَ فَلَيْسَ مِنْهُمْ ، وَ لَا بُدَّ مِنْ تَرْكِ الْإِيمَانِ وَ

التَّقْوَى ، فَمَنْ تَقَيَّدَ بِالْإِيمَانِ وَ التَّقْوَى فَلَيْسَ مِنْهُمْ ، يَا رَبَّنَا نَسْأَلُكَ الْعَفْوَ وَ الْعَافِيَةَ إِنَّكَ سَمِيعُ الدُّعَاءِ .

The fifth principle: Allah's explanation of who are the allies of Allah, and the difference between them and those who try to resemble them from the enemies of Allah, such as the hypocrites and evil doers. Sufficient for this matter is the verse in Soorah Aali Imran. 'And it is the statement of the Exalted: Say, (O Muhammad) if you truly love Allah, then follow me; Allah will love you.' And the verse in Soorah Al Maidah; and it is the statement of the Exalted: 'O you who believe! Whoever from among you turns back from his religion (Islam), Allah will bring a people whom He will love and they will love Him.' And in Soorah Yunus, and it is the statement of the Exalted: 'No doubt! Verily, the allies of Allah no fear shall come upon them nor shall they grieve.' But then the affair to most of those who claimed knowledge and who claimed to be guides for the creation and protectors of the legislation, became such that they believed it was necessary for the allies of Allah to abandon following the messenger, and whoever followed him was not from them. And it was necessary to abandon jihad, and whoever made jihad was not from them. And it was necessary to abandon Iman

and Taqwa, and whoever adopted Iman and Taqwa was not from them. O our Lord, we ask You for forgiveness and pardon. Verily You are the One who responds to the supplication.

Explanation

This is the fifth principle from these principles explained by the author, may Allah have mercy upon him. And it is that Allah has clarified who are His allies and the difference between them and those who try to resemble them from their enemies, such as the hypocrites and the evil doers.

Who is an ally of Allah? And who are the allies of Allah? This affair—as the author clarifies—is explained in the Quran with complex absolute clarity, such that the common people understand it. If there were no other verse except the statement of Allah the Exalted:

﴿أَلَآ إِنَّ أَوْلِيَآءَ ٱللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾
ٱلَّذِينَ ءَامَنُوا۟ وَكَانُوا۟ يَتَّقُونَ ﴿٦٣﴾﴾

No doubt! Verily, the allies of Allah no fear shall come upon them nor shall they grieve;

those who believed, and used to fear Allah much. (Soorah Yunus 10:62,63)

This verse alone would be sufficient. For this reason Shaykh of Islam ibn Taymiyyah—may Allah have mercy upon him—said: "Whoever is a pious believer, he is an ally of Allah." Thus the pious believer he is the ally of Allah. The pious believer who combines faith and piety, and when he combines faith and piety he intends by that to obey the commands of Allah and to draw near to Him with what He loves and is pleased with. And what is meant by Taqwa is to avoid the prohibitions and to stay far away from what Allah hates. This is friendship with Allah, and this person is the ally of Allah. The ally of Allah is the person who obeys the commands of Allah and avoids His prohibitions.

But as time passed and ignorance spread and misguidance increased, who became known as the ally of Allah? The author—may Allah have mercy upon him said: 'But then the affair to most of those who claimed knowledge and who claimed to be guides for the creation and protectors of the legislation, became such that they believed it was necessary for the allies of Allah to abandon following the messenger, and whoever followed him was not from them.'

Thus if the person or the scholar holds fast to the Book and the Sunnah, he has no value in their eyes and he is not considered from the pious allies of Allah. Consequently many of the Sufis especially the extreme Sufis, you will find one of them abandoning the legislation and abandoning submitting and obeying the commands of Allah the Blessed and Exalted, and he will abandon the commands of the messenger peace be upon him; and so his followers will consider him to be from the allies of Allah. He will abandon faith and taqwa and Jihad in the cause of Allah, and his followers will consider him to be from the allies of Allah. And whoever opposes him is from the enemies and he will not be considered from the allies of Allah.

The author—may Allah have mercy upon him—desired by this principle that the people are not deceived by what is prevalent amongst the Sufis from glorifying an individual to a high status, and calling them the allies of Allah. Then they continue to elevate them until they worship them instead of worshipping Allah, and they glorify them as they glorify Allah the Blessed and Exalted.

Thus the allies of Allah are the pious believers, those who preserve the commands of Allah and avoid His prohibitions. This person is an ally of Allah. The

condition is that he adheres to the commands and avoids the prohibitions.

THE SIXTH PRINCIPLE

The sixth and final principle is his statement:

رَدُّ الشُّبْهَةِ الَّتِي وَضَعَهَا الشَّيْطَانُ فِي تَرْكِ الْقُرْآنِ وَ السُّنَّةِ وَ إِتْبَاعِ الْآرَاءِ وَ الْأَهْوَاءِ الْمُتَفَرِّقَةِ الْمُخْتَلِفَةِ ، وَ هِيَ : أَنَّ الْقُرْآنَ وَ السُّنَّةَ لَا يَعْرِفُهُمَا إِلَّا الْمُجْتَهِدُ الْمُطْلَقُ ، وَ الْمُجْتَهِدُ : هُوَ الْمَوْصُوفُ بِكَذَا وَ كَذَا ، أَوْصَافًا لَعَلَّهَا لَا تُوجَدُ تَامَّةً فِي أَبِي بَكْرٍ وَ عُمَرَ ! فَإِنْ لَمْ يَكُنِ الْإِنْسَانُ كَذَلِكَ ، فَلْيُعْرِضْ عَنْهُمَا فَرْضاً حَتَمًا لَا شَكَّ وَ لَا إِشْكَالَ فِيهِ ، وَ مَنْ طَلَبَ الْهُدَى مِنْهُمَا - يَعْنِي مِنَ الْكِتَابِ وَ السُّنَّةِ - فَهُوَ إِمَّا زِنْدِيقٌ أَوْ مَجْنُونٌ - عِنْدَ هَؤُلَاءِ - لِأَجْلِ صَعُوبَةِ فَهْمِهِمَا !! فَسُبْحَانَ اللهِ وَ بِحَمْدِهِ ، كَمْ بَيَّنَ اللهُ سُبْحَانَهُ شَرْعًا وَ قَدَرًا خَلْقًا وَ أَمْرًا فِي رَدِّ هَذِهِ الشُّبْهَةِ الْمَلْعُونَةِ مِنْ وُجُوهٍ شَتَّى حَتَّى بَلَغَتْ إِلَى

حَدِّ الضَّرُورِيَاتِ الْعَامَّةِ وَ لَكِنْ أَكْثَرَ النَّاسِ لَا
يَعْلَمُونَ ﴿لَقَدْ حَقَّ ٱلْقَوْلُ عَلَىٰٓ أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ ﴿٧﴾ إِنَّا جَعَلْنَا فِىٓ
أَعْنَٰقِهِمْ أَغْلَٰلًا فَهِىَ إِلَى ٱلْأَذْقَانِ فَهُم مُّقْمَحُونَ ﴿٨﴾ وَجَعَلْنَا مِنۢ بَيْنِ أَيْدِيهِمْ
سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَٰهُمْ فَهُمْ لَا يُبْصِرُونَ ﴿٩﴾ وَسَوَآءٌ عَلَيْهِمْ
ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿١٠﴾ إِنَّمَا تُنذِرُ مَنِ ٱتَّبَعَ ٱلذِّكْرَ وَخَشِىَ
ٱلرَّحْمَٰنَ بِٱلْغَيْبِ ۖ فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ ﴿١١﴾﴾

Refuting the doubts which have been placed by Shaytan, concerning the abandonment of the Quran and the Sunnah, and following the various diverse opinions and desires. This doubt states that: The Quran and Sunnah are not known except to one who is an absolute mujtahid[10]. And this mujtahid is described with such and such quality. Giving such qualities which perhaps are not completely found in Abu Bakr and Umar! Thus if the person does not meet these qualifications, then he turns away from them (Quran and Sunnah) which certain obligation there is no doubt or difficulty. And whoever seeks guidance from them (Quran and Sunnah) then he is a heretic or insane according to them; because they

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[10] A mujtahid is an individual who is qualified to exercise ijtihad (deductive reasoning) in the evaluation of Islamic law

are too difficult to comprehend. Thus glorification belongs to Allah as does the praise. How much has Allah explained, both in the legislation and with decree, by His creation and with His command, in refuting this cursed doubt from a variety of angles, such that it became from that knowledge which is known by necessity. But most people know not. "Indeed the Word (of punishment) has proved true against most of them, so they will not believe. Verily! We have put on their necks iron collars reaching to chins, so that their heads are forced up. And We have put a barrier before them, and a barrier behind them, and We have covered them up, so that they cannot see. It is the same to them whether you warn them or you warn them not, they will not believe. You can only warn one who follows the message and fears the Most Merciful unseen. So give him good tidings of forgiveness and noble reward. (Soorah Yasin 36:7-11)

Explanation

He concluded these principles with these noble verses, concluding by refuting an evil doubt which they intend by it to come between the Muslims and the Book of Allah. And they based this doubt upon two affairs.

First: The Quran is only read, and pondered over by a mujtahid.

Second: A mujtahid is not found during our era.

What is the result of this? The result is no one will ponder over the Quran. No one will read or reflect over the Quran except for a mujtahid. The second issue, there is no mujtahid present during our time, because the qualifications for the mujtahid are such that they may not be found in the likes of Abu Bakr and Umar. The result from this is for the Quran to be abandoned, and reflecting over the Quran to be abandoned, and to abandon reading and reflecting over the Sunnah. This is a very dangerous doubt.

From the best of those who have written in criticism of this speech is Shaykh Muhammad Al-Ameen Ash-Shinqeetee—may Allah have mercy upon him—with his book: 'Adwa Al Bayan' explaining the statement of Allah the Exalted:

﴿ أَفَلَا يَتَدَبَّرُونَ ٱلْقُرْءَانَ أَمْ عَلَىٰ قُلُوبٍ أَقْفَالُهَآ ﴿٢٤﴾ ﴾

Then do they not reflect upon the Qur'an, or are there locks upon [their] hearts? (Soorah Muhammad 47:24)

This is addressed to the disbelievers, it was said to them; "Do they not reflect upon the Quran?" So how can the believing slaves of Allah be prevented from reflecting over the Quran?! This doubt came from the misguided callers to come between the people and the recitation of the Book of Allah and the Sunnah of the messenger of Allah peace be upon him. He concluded with these verses from Soorah Yasin:

"Indeed the Word (of punishment) has proved true against most of them, so they will not believe. Verily! We have put on their necks iron collars reaching to chins, so that their heads are forced up. And We have put a barrier before them, and a barrier behind them, and We have covered them up, so that they cannot see. It is the same to them whether you warn them or you warn them not, they will not believe. You can only warn one who follows the message and fears the Most Merciful unseen. So give him good tidings of forgiveness and noble reward."

This was to explain that the people are of two categories. A group who follows the reminder and works according to the reminder of the Quran and the Sunnah of the messenger of Allah peace be upon him. And the second group who do not understand and the word of truth is against them. 'Indeed the Word (of punishment) has proved true against most of them, so they will not believe.'

This is a group and that is a group. A group who understand the Book and the Sunnah and they work by it. And a group who turned away from the Book and the Sunnah and they do not work by it.

And this is the conclusion. We ask Allah the Blessed and Exalted by His beautiful Names and lofty Attributes to reward this Imam Shaykh of Islam Muhammad ibn Abdul Wahab for the six principles which he collected, with a great abundant reward. And also for the numerous other books and works which are diligent is spreading the Aqeedah and clarifying and explaining the Sunnah. We ask Allah the Blessed and Exalted to reward him on behalf of the Muslims with a good reward and to place him in the highest level of paradise and to gather us and him in paradise. Verily Allah is the One who responds to the supplication. May Allah benefit us and you from what we hear. And Allah knows best. May the peace and blessings of Allah be upon the slave of Allah and His messenger Muhammad, and upon his family and his companions collectively.

تم بحمد الله